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International Service-Learning and Experiential Education: Reframing a Putney Student Travel Service-Learning Program in the Dominican Republic

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International Service-Learning and Experiential Education: Reframing a Putney Student Travel
Service-Learning Program in the Dominican Republic

Zufan Hagos

PIM 71

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of Arts in
International Education at SIT Graduate Institute in Brattleboro, Vermont, USA.

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Table of Contents

Abstract.....	4
Introduction.....	5
Background	6
Theoretical Foundations	9
Rationale	15
Needs Assessment.....	15
Goals & Objectives	19
Program Goal and Objectives	19
Participant Goal and Objectives	20
Program Description	20
<i>Program Scope</i>	<i>20</i>
<i>Timeline</i>	<i>21</i>
Curriculum	23
Staffing Plan	28
Program Marketing.....	29
Logistics.....	31
Health & Safety Plan	32
Budget and Budget Notes	35
Program Expenses.....	36
Evaluation Plan.....	37
Conclusions.....	39
References	41
Appendices.....	43
Appendix A: Interview Questions.....	43
Appendix B: Survey Monkey Assessment.....	44
Appendix C: Facilitation Resource Guide	45
Appendix D: Health and Safety Outline	67
Appendix E: Outline of Crisis and Emergency Response Plan	68
Appendix F: Backward Design Model	70
Appendix G: Baxter Magolda’s Model of Epistemological Reflection.....	71
Appendix H: Student Learning Rubric.....	72
Appendix I: Program Evaluation Matrix	74
Appendix J: Participant Evaluation Matrix	75
Appendix K: Community Service Website Text.....	77

Abstract

This paper presents the rationale for and design of a curricular framework for Putney Student Travel's community service programs. The design is situated as a four-week service-learning program for high school students based in the Dominican Republic. With the exception of region-specific content, the curricular model will be transferable to any of Putney Student Travel's 13 service-learning programs. Best practices in experiential education indicate that critical reflective thought is the key to harnessing the transformative capacity of international service-learning programs (Bringle, 2010; Whitney & Clayton, 2010). Following Kolb's (2008) model for experiential learning and Baxter Magolda's (1999) Model of Epistemological Reflection, the curriculum presented in this paper is designed to facilitate continuous reflective processing throughout the program. The curriculum was developed to support the specific needs of emerging adult learners from pre-departure through the reentry process, and links directly with measurable program and participant outcomes. This program can be implemented in Summer 2017, and the intent is that the curriculum and outline for a community service leader handbook will provide inspiration for enhanced community service specific leader trainings and resources in the future.

Keywords: experiential education, international service-learning, curriculum, training, short-term study abroad, facilitation

Introduction

In May 2012 I started my practicum position as an intern at Putney Student Travel/National Geographic Student Expeditions (Putney). Having run programs since 1951, it is one of the oldest organizations providing educational experiences abroad for high school students.

My first weeks were spent assisting with two back-to-back yearly leader trainings, where all of our summer leadership staff are brought to Vermont for several days to receive general training as well as briefings for their specific program. Throughout the summer I was tasked with reading and cataloging all of the student evaluations coming in post-program. I was struck by some attitudinal patterns of community service program participants. There was a pervasive tone that indicated the presence of a “missionary ideology” toward service-learning. (I am going on this program to ‘help’ The Other with my time and resources.) Additionally, I was able to see that depending on the program and assigned leaders there were different attitudinal patterns in students. It was clear to me that some leaders were, on their own, effectively helping their students process their experiences, and others were not. Having attended training sessions for the leaders, and after reading students thoughts of their experiences, I quickly perceived that there was a different type curricular structure and training that we at Putney were not providing to community service leaders that could be hugely beneficial to student learning.

This CLC addresses this gap with the creation of a curricular framework and handbook for leaders to reference while working onsite—the basis of which can be used to train community service leaders. This program, situated in the Dominican Republic, contains many programmatic changes and enhancements that are transferrable, and will be easily adapted for use with any of Putney’s community service programs.

Background

Putney runs five different genres of programs: language learning, community service, cultural exploration, pre-college enrichment, and global awareness in action. Language learning programs are immersion programs where participants and their leaders only speak in the target language. Students do a homestay, and in some rural program locations, also engage in a service project. Community service programs are based in a rural village, and participants work on a community-driven service project alongside locals. Cultural exploration programs range from traveling comparative programs that explore a region and do a homestay, to programs that explore a specific topic such as creative writing, the farm to table movement, climate change, or marine biology. Pre-college programs are based on a campus, and students take a field-based course to learn about an academic subject through the lens of their location. Lastly, global awareness in action programs explore a global issue in depth, engage in community service, and create a capstone project presented at an end of program summit when back in the United States. As one can imagine, these genres have some shared goals and learning objectives, as well as many very distinctive ones. This paper will address the specific challenges which come along with designing and delivering a community service program.

To gain some historical perspective behind the philosophy of Putney's community service programs, I interviewed two long-time directors, Jim Oliver and Tim Weed, who had been present through the full evolution of the programs (see appendix A for interview questions). The first community service program ran in 1990 as a response to hurricane Hugo, which caused widespread destruction in Montserrat (British West Indies). A close contact of Putney doing disaster relief in a small community suggested they send a group of students to help with some of the cleanup efforts (T. Weed, personal communication, March 23, 2013). Putney viewed this as a

unique opportunity for students to experience a rural Caribbean community, and as it fit into the organization's "philosophy of good stewardship," (Why Putney, n.d.) they added it as a program option and had so much interest they ran two programs the first year. The groups worked with a Peace Corps volunteer building modular houses. The following year, two groups were sent to Montserrat, as well as two groups to Costa Rica following an earthquake. According to T. Weed, at the time, international service-learning (ISL) programs weren't being offered by any of Putney's competitors, nor was it a commonly-seen practice in higher education institutions (personal communication, March 23, 2013). Shortly after these early years of being catalyzed by a disaster relief effort, the programs became more formulaic by design, and Putney started forging relationships with communities, NGOs, and individual contacts around Central and South America, then Africa and Asia, as well as indigenous communities in the United States (J. Oliver, personal communication, March 23, 2013). Following a national trend of proliferation of ISL programs for high school students, the programs reached the height of their popularity in 2005, after which enrollment leveled out.

An important consideration while approaching these programs is the potential motivations of both participants and host communities for engaging in the programs. According to the perceptions of T. Weed, students on the first programs were extremely adventurous and excited to work hard to make a difference (personal communication, March 23, 2013). Both T. Weed and J. Oliver cited a trend of students and parents seeking out the experience for student's college resumes during the early to mid 2000's (personal communication, March 23, 2013). In a 2013 survey of community service leaders, many touched upon student motivations. A common theme was that it was at times challenging to bridge the distance between motivations and

expectations for the experience. This quote succinctly articulates the range of motivations that many leaders discussed encountering within their group:

A few students' parents worked in international development (e.g., for the World Bank) and those students wanted to nuance their understanding of global poverty -- they were familiar with big concepts or reductionist ideas (people are poor; developed countries bring development to underdeveloped countries). Other students had seen a National Geographic feature on the Himalayas, or were interested in Buddhism/spirituality, and wanted to see those things in real time. A few students had chosen the program out of the Putney catalogue at random and were less intrinsically motivated to process their experience in India. (Anonymous survey respondent, 2013)

As one would expect, motivations for the communities hosting these programs varies widely due to context. J. Oliver provided three examples of different communities Putney spent time with which demonstrate a range of motivations for participation. In Alaska, Putney formed a relationship with a Native Alaskan Klinkit community. In this instance, the community explicitly stated that they were motivated mostly by cultural exchange. They were in the midst of a 'reawakening' of their native traditions, and having a group of 'outsiders' visiting provided a format for sharing these traditions. After the first summer they wanted to know what the students were getting out of the exchange, and Putney shared student evaluations with them. These evaluations affirmed for them that students had deeply appreciated the exchange as well. A relationship was also formed with a small town in the center of the Blackfoot reservation. This town had some complex social issues, and leaders and students reported it being challenging to connect with the community. After the first year a former student donated a sum of money to the town, and in this instance the expectations of financial gains rendered the relationship

unsustainable. One of Putney's longest standing partnerships is in My Lai, Vietnam—a village so rural, many residents had never seen a foreigner prior to the first program. This community stated that they were very appreciative of Americans coming back to help rebuild after the Vietnam War. Now, as the community has become more Westernized, local teenagers express enjoying exchange with Putney students, and older residents cite that their youth working on projects with the group has a positive impact on them (personal communication, March 23, 2013).

As Putney doesn't have formalized goals and objectives for community service programs, I asked Tim and Jim to explain what they would state the goals of the program are. T. Weed identified three goals. 1) To facilitate two-way learning between the students and community. 2) To educate and influence students (future leaders) about the world. 3) As a secondary goal, to help people in need (personal communication, March 23, 2013).

J. Oliver stated the goals in the context of how he would explain them to parents. 1) The service project is helping people do something useful and can make a *small* difference (doing a project that is not irrelevant to the community). 2) Living in a rural village in the developing world and getting a feel for what it's like to live like the locals. Students are able to step partially out of the role of 'tourist' because they have a role that's accepted and appreciated by the community. 3) The power of the group experience. A big part of what students talk about after is how they connected with and contributed to the group (personal communication, March 23, 2013).

Theoretical Foundations

Historical Perspectives

Originally designed with lofty goals of promoting international understanding and world

peace, international education experiences expanded greatly in the years following World War II. Once full year experiences, and now overwhelmingly short-term, some scholars have urged universities to focus their international programs around the ideas of global citizenship and social justice (Crabtree, 2008). As traditional study abroad locations such as major European cities are changed by globalization, it has become more difficult to have as immersive an experience as it might have been in the past, and as such participation in programs in non-traditional locations has been increasing since the early 1990s (Rubin, 1995; Crabtree 2008). In an age of (real and perceived) global interconnectedness, the value of immersive, community-based experiences increases with “the search for an idealized ‘authentic’ other” (Crabtree, 2008, p. 20). While this construction is problematic in ways, “the face-to-face engagement of students with a community not their own makes the experience personal, real, and consequential” (Plater, 2011, p.33). Crabtree found connection to community had an important correlation with learning through her research. She noted that “the more substantive the participation of the community, the stronger the learning outcomes for students” (2008, p. 27).

In past decades, international service-learning (ISL) as a pedagogy has proliferated in universities not just in the United States but worldwide (Berry & Chisholm, 1999). Part of its broader appeal is that it can be used as an alternative to traditional study abroad and can integrate multiple disciplines (Nickols, Rothenberg, Moshi, & Tetloff, 2013). Furthermore, the complex learning opportunities within ISL have been described as transformative (Grusky, 2000; Kiely, 2004). Transformative perhaps—yet Chisholm’s comprehensive, worldwide survey found that volunteer community service was “not seen as an important source of learning” by institutions of higher education (1999). Bringle also states that ISL is often “viewed on the fringe of academic integrity” (2011). This paper will explore how ISL is defined in the field of international

education, as well as its benefits, challenges, and theoretical foundations.

Defining International Service-Learning

ISL was defined by Bringle, Hatcher, and Jones (2011) as

A structured academic experience in another country in which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; and (c) reflect on the experience in such a way as to gain a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an enhanced sense of their own responsibilities as citizens, locally and globally (p. 19).

This definition appears to be widely referenced and accepted in the field of higher education currently. A second definition, while admittedly less detailed, is perhaps more aligned with short-term non-credit bearing experiences. Jacoby states “service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development” (1996, p.5).

A key feature of both definitions is the explicitly stated need for reflection to serve as a bridge between service activities and academic content. When bridged effectively, ISL has demonstrated having myriad positive outcomes in learning including development of ‘humane values’ such as increasing tolerance, intercultural understanding, civic responsibility, and an understanding of social problems (Berry & Chisholm, 1999; Grusky, 2000; Crabtree, 2008).

Issues in International Service-Learning

While it is clear there are many benefits of ISL and it has the potential to be a very high impact international experience, it is also a very labor-intensive model to develop and maintain effectively. Furthermore, as there have been very few studies that explore the impact of ISL on host communities, it is out of respect to our hosts that we should design and implement these programs with the utmost care and concern (Crabtree, 2008). As Plater states, “the unintended

consequences of poorly conceived, implemented, or supervised ISL can be harmful to the communities where the failures occur, and occasionally disastrous since the innocence or good intentions of the American foreigners can quickly become insults” (2010, p. 41).

As ISL works at the intersection of a number of frameworks where colonialistic ideologies linger such as international development, study abroad, and community service, it is important that participants are given guidance to work through and against imperialistic ideas and actions (Kahn, 2010). Kahn suggests applying the core principles of a filming technique, *cinéma vérité*, to ISL. *Vérité* uses the camera as a protagonist and catalyst for action (Barnouw, 1993, pp. 51-71). In this metaphor, participants as filmmakers would be encouraged to “share their gazes and shift their eyes away from the ‘others’ with whom they are working, to themselves” (Kahn, 2010, p. 115). *Vérité* techniques applicable to ISL such as reciprocity, self-reflection, and collaboration have the power to decolonize commonly unquestioned assumptions about ourselves and others. (Kahn, 2010).

Reciprocity is one of the most discussed themes in ISL literature (Kiely, 2004; Kahn, 2010; Crabtree, 2008; Bringle, 2010; & Plater, 2010). Reciprocity as an ethos should guide ISL projects with regard to student learning outcomes and community impact. Crabtree highlights that the goal of an ISL project should not be to provide material support and goods, but provide opportunities to develop mutual understanding and shared aspirations for social justice (2008).

Designing Transformative Experiences

Critical reflective thought is essential to ISL programs. It is the key to harnessing the capacity of ISL to generate significant learning outcomes and adds new meaning to service experiences (Bringle, 2010; Whitney & Clayton, 2010). Classroom teaching does not always

prepare an educator for the diverse range of responsibilities required when facilitating experiential learning (Spencer & Tuma, 2007, p. 141). While faculty are likely quite comfortable facilitating students' academic learning, it is equally important for them to develop reflection and facilitation skills. Additionally, the teacher should be required to engage themselves in reflexive praxis—in a way “become co-learners and subjects of analysis” (Crabtree, p. 28).

Much of the research regarding how ISL enhances cognitive, affective, and operational dimensions of student learning is grounded in John Dewey's philosophies of democratic (1916) and experiential education (1938)(Crabtree, p. 26). His theories surrounding community are extremely applicable to ISL. Plater asserts that

It might be possible to maintain a sense of community (even if not community itself) via distance means once established, but it is not possible unless that sense of community has been created by people being together in the same place and the same time with a recognized shared experience. The intellectual foundation for service learning and, by extension, ISL lies in this distillation of Dewey's reflection on education as engaged experience. You have to be there in a community. (2010, p. 32)

Also foundational as a ‘theoretical anchor’ for service-learning is Paolo Freire's pedagogy of liberation. Freire, who is typically cited as having a more radical approach, focuses on cultural diversity and class conflict, believes that education is political, and that “social action should be an explicit part of the educational process” (Crabtree, p. 27). Mezirow's transformational learning theory (2000) is another widely used theoretical foundation for ISL and SL. The following study applies Mezirow's theories to a group of students who participated in an ISL experience.

The majority of research on student outcomes in ISL is focused on short-term outcomes and learning. Kiely carried out a unique longitudinal study exploring perspective transformation

in 22 students who participated in an ISL program in Nicaragua over an 8 year period (2004).

Mezirow (1991), describes perspective transformation as

The process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new understandings. (p. 14)

Kielys' results were clear—that “participation in an international service-learning program with an explicit social justice orientation had a significant transformative impact on U.S. students' worldview and lifestyle” (p.15). One student wrote shortly upon returning home: “...I have many ideas and questions about how to help the human race reach a place of equality, growth, stability and justice.” (p. 10) This student is displaying what Kiely termed *envisioning*, or “willingness” to act on the moral, political, and intellectual aspects of their perspective transformation (p. 16). Kiely (2004) also identifies that the participants struggle to translate their newly found global consciousness into action upon reentry—what he calls a “chameleon complex” (p. 16). The following participants' reflection illustrates how this could manifest:

When I returned from Nicaragua and tried to explain to a friend what I had experienced in Nicaragua and how it had changed me she didn't want to listen she said—‘oh, you'll get over that, it's because you just returned.’ Well, it's been almost six months and I haven't gotten over it. I still think about the conditions down there and I still think about her attitude and other friends who are more concerned with school and social life, not social change. I just don't say anything anymore... (p. 15)

This phenomenon highlights the importance of strong reentry programming, and puts into question whether Mezirow's model adequately explains how students' new perspectives can be reintegrated meaningfully into their lives.

Rationale

This CLC is founded upon the belief that it is not enough to merely provide an experience to students, but that educators must guide students to reflect upon that experience and weave connections between theory and action (Crabtree, 2008). Although all Putney leaders incorporate reflection into their programs, the depth and breadth of that reflection and the type of conversations they are facilitating varies widely depending on leaders prior experiences and comfort level. The creation of a curricular framework for this guided reflection related to international service work will help provide more continuity and depth to student learning on Putney's community service programs. The addition of regionally focused learning materials will provide substantiation and context for some of the cultural learning and issues student have exposure to. Lastly, strong student orientation and re-entry programming will be added to facilitate meaningful integration of student's learning into their lives at home.

Needs Assessment

As the focus of this project relates most directly to curricular resources for leaders, there was a need to learn more about their experiences delivering community service programs. A survey was administered via Survey Monkey to a network of former Putney leaders who had lead programs with a community service component (Appendix B) about how and what specifically their group processed the experience, and received 27 responses.

Processing the experience

When asked if their students were eager to process their experiences, there was a wide spectrum of response. One leader wrote:

The enthusiasm over processing and reflecting varied both in terms of the students and in terms of the different points over the trip. Some students were up for sharing their ideas

and feelings about their experiences, some were a bit more reluctant, and were happier to return to more comfortable conversations about their high school lives. The Global Action groups came a bit more ready to digest and discuss what it was they were experiencing. In both groups we made time each evening for this kind of sharing. In the Global Action group this time was more respected and easier to engage. In the Community Service program it felt that the group was too far outside of their comfort zones, and wanted the engagement with one another to be less challenging. (Anonymous survey respondent, 2013)

Another leader wrote about some of the barriers they encountered, and different formats they provided for students to express themselves:

It depends. At times, some students were noticeably anxious to share their feelings and process what was going on with their fellow trip mates. Other times, exhaust and frustration over food, weather, or health challenges prevented us from having these discussions. I would say that we purposefully scheduled in reflection time every two to three days, with half of them being fairly productive sessions. We also were intentional in creating different types of reflection spaces...some virtual (blogging), some public written (sharing pieces), some write written (journal entries), and some group discussion.

(Anonymous survey respondent, 2013)

Other leaders expressed that some groups simply weren't interested:

On my first program they were, on my second they were not. On the 2nd, I really had to push them to talk about questions of development, access, etc. On the first, students' bonding was more in the context of our experience in the country, and it was because of

this facet (along with the relationships they developed) that they were able to process at the end. (Anonymous survey respondent, 2013)

Topics of discussion

Participants of the survey were also asked if their group discussed the following themes and to address any areas of discussion that were difficult to talk about with students: goals of ISL, relationship with and/or impact on host community, power and privilege, cultural differences, ethnocentrism, and global citizenship. There were several themes that leaders overwhelmingly said came naturally since they were central to what the group was doing on a day-to-day basis. All but one leader responded that they discussed the goals of ISL regularly. As one leader described, they tried to unpack “broadly what it means to drop into a community for a short period of time and “help” or “serve” in some way, and how to do that meaningfully,” (Anonymous survey respondent, 2013). With regard to the groups’ relationship with and impact on the host community, this was also something that was frequently discussed by groups, and that leaders were comfortable facilitating. Lastly, discussing cultural differences was a frequent topic of conversation, and seemed to come about for multiple reasons. For example, out of necessity, one leader explained, “right away I sat everyone down to talk about gender norms and romantic conservatism in India (i.e., ladies needed to wear conservative clothing, and use their best judgment in interactions with men/families)” (Anonymous survey respondent, 2013). Another leader discussed how their students’ frame of mind regarding cultural differences shifted throughout the program:

At the beginning of the trip, students became frustrated by some of the differences, such as a more relaxed sense of time and things happening later than planned. However, by the end of the trip they were able to see and name the cultural differences and speak about

the differences and be able to reflect upon them without getting frustrated (Anonymous survey respondent, 2013).

Leaders reported that the other topics such as power, privilege, and race were more challenging to discuss, and were less frequently approached directly with students. Speaking about the issue of privilege one leader conceded that they “did not focus on this issue. Our students were from such diverse backgrounds, it was uncomfortable to point out students' differences without causing further tension” (Anonymous survey respondent, 2013). When discussing the topic of ethnocentrism, some said they had, but many echoed the thoughts of this leader who said, “We discussed this a little bit, but I did not feel like I had the proper vocabulary to teach it. I would have liked to cover more” (Anonymous survey respondent, 2013). One leader mentioned that students “ran far away from engaging” with race, and others mentioned concepts like class, genocide, and structural violence as being particularly challenging.

Articulating the experience

When asked about their students' ability to articulate their own growth and learning, there were responses ranging from flatly “no,” to enthusiastically “yes.” One leader expressed that it might be difficult for students to share their experiences to outsiders, “...they could clearly articulate it to each other and to us, but it is a natural inability to be able to articulate such a deep and influential experience to people who haven't shared it” (Anonymous survey respondent, 2013). Other leaders expressed similar thoughts, “they anticipated the challenge arising when they arrived home and were asked to explain their experience. They weren't sure how they would describe the experience or the internal changes that had occurred in them without diminishing the trip to a few sentences” (Anonymous survey respondent, 2013). Several leaders also introduced the idea that students were only just beginning to process their experiences, and that students

might be months, or years away from truly understanding what they learned and how they changed. This, again, supports the idea that re-entry programming is a crucial component of international education curriculum design, and will need to be incorporated into Putney programs.

Apparent from the responses is that every group of students is different, and also that the context of the host community largely influences the depth and focus of themes covered. This needs assessment, as expressed through the lens of a program leader, identified the need for more structured learning methods on Putney community service programs. It is clear that a structured curriculum linked to achievable goals for student learning is necessary. This curriculum needs to outline standards for topics of learning, frequency, amount, and type of content delivered, and should provide resources for leaders to guide students through the interpretation and articulation of their experiences and learning.

Goals & Objectives

Program Goal and Objectives

Goal. Using a service project as the central catalyst for reciprocal cultural exchange, this program will promote enduring perspective transformation, cultural learning, and development of ‘humane values’ in participants.

Objectives. This program will:

- Provide a format for reciprocal cultural exchange with a community in Barahona
- Result in the completion of a locally determined project benefiting our host community

- Provide a replicable learning model for all Putney Student Travel Community Service programs
- Provide participants with reentry programming and opportunities for engagement after the completion of the program

Participant Goal and Objectives

Goal. While completing a service project with a community in Barahona, students will analyze their own beliefs, values, and identities pertaining to development, service, and global engagement while learning about the culture and values of others.

Objectives. During the course of the program, participants will:

- Demonstrate increased intercultural competence.
- Demonstrate a continued interest in civic engagement.
- Demonstrate an increased knowledge of the culture of their host community.
- Demonstrate ability to think critically and reflectively about themselves and their experiences.
- Identify future applications of their learning.

Program Description

Program Scope

The proposed program is a four-week service-learning experience that takes place in the province of Barahona, on the southeastern coast of the Dominican Republic. The group will be comprised of 16 high school students and 2 leaders, who will travel to the Dominican Republic

from July 2, 2017 to July 31, 2017. The host community will be a small fishing village outside of the city of Barahona that Putney has partnered with for several previous summers. The group will spend most of the program in this village working on the determined service project as well as independent student projects, and will also take several weekend excursions to different parts of the country (see figure 1 for the program itinerary). As outlined in the curriculum, staff will implement a curriculum grounded in experiential learning theory that explores the history and contemporary culture of the Caribbean through a social justice lens. Students are onsite and together as a group for one month. Additionally, they will also be encouraged to engage with the content of the program through pre-departure materials and assignments before the program, as well as reentry programming post-program.

Timeline

The following timeline accounts for all the main aspects of planning, delivering, and evaluating the program.

August

- Review evaluations of students and leaders from previous year
- Send thank you notes to in-country contacts

September

- Make any necessary programmatic changes
- Set dates and tuitions for the upcoming summer
- Revise marketing materials such as website, catalog, and slideshows

October

- Start accepting applications (rolling admissions)
- Make initial bookings for group flights, hotels, and transportation

November – February

- Recruitment of students through school visits and slideshow presentations

November – March

- Recruitment and interviewing of onsite staff

March

- If necessary, home office staff travel to the Dominican Republic for reconnaissance
- Service project determined by host community
- Any additional bookings for excursions or meals made

March – May

- Send students and parents pre-departure materials in 3 phases

April

- Prepare for leader training (accommodations, meals, travel, activities, and training sessions)

Late May

- Leader training in Putney
- Leaders connect with students via email

July 2 – 31

- Group in the Dominican Republic (see figure 1)

August

- Evaluations collected from students, parents, and leaders

Fig. 1

July 2016						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	1	2
						Travel to Santo Domingo (S.D.)
3	4	5	6	7	8	9
Orientation (S.D.)	Travel to Barahona - Bienvenida (Barahona)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	(Bahia de las Aguilas)
10	11	12	13	14	15	16
Bahia de las Aguilas (Barahona)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	(Samana)
17	18	19	20	21	22	
(Samana)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	(Jarabacoa)
24	25	26	27	28	29	30
(Jarabacoa)	(Barahona)	(Barahona)	(Barahona)	(Barahona)	Despedida (Barahona)	(S.D.)
31						
Fly home						

Curriculum

Overview

This curriculum, directed toward young adult learners, is designed to maximize student learning and intercultural development over the course of a highly experiential program. The curriculum will include a variety of learning activities delivered both remotely and in person before, during, and after the four-week program—the vast majority taking place over the course of about three months. Due to the reflective nature of the curriculum, the suggested timeline for delivering learning activities and topics can be easily amended by program leaders to meet students needs based on daily activities and experiences.

Design

This curriculum utilizes both Kolb's (2005) theory of experiential learning and Baxter Magolda's (1999) Model of Epistemological Reflection as basis for framing the content and sequencing of learning activities. Additionally, the backward design model was used to ensure the curriculum addressed the larger goals of the program (see Appendix F). The three stages of this model are identifying desired results, determining acceptable evidence, and planning learning experiences and instruction, and as such, participant goals and objectives were used as a starting point for the curricular framework. For example, one participant objective is for students to "demonstrate an increased knowledge of the culture of their host community." The indicator, or evidence, was determined to be the ability to articulate at least three significant cultural differences between Dominican and US culture. The learning activities which will provide that evidence are an independent project where students explore a topic of interest relating to their host community, as well as notes from guided discussions and prompted journal entries.

Starting from the first interaction during the pre-departure webinar, program leaders will systematically reinforce and guide students through the experiential learning cycle—this process should be iterative and convergent throughout the program. While there is also a 'macro' level learning cycle which is being completed over the course of the program, the more 'micro' learning cycles students complete (micro is defined as one day or less in duration), the greater the outcome of their overall learning.

Learning needs

Middle adolescents are at the peak of peer involvement and relationship and identity shifting, and will likely harbor feelings of uncertainty. Adolescents of this age tend to crave independence but still require some significant support systems. As adolescents are entering a stage where they are moving past just passive understanding and engaging in abstract reasoning, providing opportunities for interpersonal connection and connection to learning is very important. A key component to the successful delivery of this curriculum will be the space and social climate that is fostered within the group. Students of this age thrive in environments where they feel acceptance and understanding from their peers. Careful attention will need to be paid during the orientation and initial days of the program to set the tone for mutual respect, as the topics covered in this curriculum can result in sensitive conversations outside of an adolescent's comfort zone. See Appendix C for facilitation techniques and ways to create sacred spaces for reflection.

Instructional Methods

Instructionally, the majority of the curriculum will be implemented through whole group, workshop-style sessions. Due to the physical limitations of when the group will be together, Putney will also utilize webinars, Skype, and a custom online platform to facilitate interaction with students before and after the program. Learning activities are designed to be delivered in tandem with program activities, to be learner-centered, and to cater to a range of learning styles. The key activity types are group discussion, readings, individual journals, group blogging, and independent projects (see Appendix C for a breakdown of activities). The majority of the structured learning activities laid out in this curriculum are designed to involve only the Putney group. While the group spends most of its day with community members working on projects,

having discussions, socializing, shadowing community members at work, etc., it is necessary, particularly in a location with a high context culture such as in the Dominican Republic, to be very intentional about setting aside time each day where the group has some space to process and check in with each other.

Educational experiences and structured learning activities will be sequenced to promote development of student competencies in four areas: civic responsibility, intercultural competence, personal growth and self-understanding, and deep learning about the host country. In the pre-departure phase, students will be asked to complete two readings from their key text, *The Dominican Republic Reader: History, Culture, Politics*, an edited collection of essays. *The People Who Greeted Columbus*, and *The Founding of Santo Domingo*, provide background on the colonial context of the Dominican Republic. In addition to these readings, students will complete their first journal entry, addressing the questions “Why did you choose to participate in this service experience?” and “What are you most looking forward to, and what things do you think will be personally challenging?” These assignments will prepare students for their orientation in Santo Domingo, where the group will learn more about the cultural and historical contexts of their host country and discuss personal and group goals and expectations for the experience.

As students for this program come from all over the country and haven’t met prior to the experience, the program orientation will include a number of icebreakers and games for students and leaders to get to know one another and form a group identity. As mentioned earlier, it is critical to the foundation of the program to create a supportive and inclusive group environment that will promote honest expression from participants. During the two-day orientation leaders will conduct several sessions. First, a discussion of the pre-departure readings will pair with a

historical tour of Santo Domingo's *Zona Colonial*. Secondly, the cultural iceberg model will be introduced during a cultural introduction to the Dominican Republic. Lastly, student's pre-departure journal entries will be used to conduct a rich discussion about the theoretical foundations of international service learning, as well as group and individual participant goals. See Appendix C for additional pre-service discussion prompts that may be used in these orientation discussions.

During the bulk of the program, when the group is based in its host village, leaders will conduct daily debriefs and discussions about their experiences, along with twice-weekly journal prompts. These discussions and journal entries will be highly contextual to individual experiences, and should guide students through the reflective observation and abstract conceptualization phases of Kolb's experiential learning model, as well as prompt students to think about how they will put their learning into active experimentation in the future. Appendix C contains a list of prompts to help guide them, and leaders will also be asked to reference the student learning rubric regularly to identify areas of learning that remain to be addressed. During this time, leaders will also assign one reading from their primary text per week to be paired with a site visit. Suggested pairings include reading *Dominican, Cut the Cane!* prior to a visit to a local sugar cane farm, and *To Die in Villa Mella* can be read along with a visit to nearby 5-star resort Casa Bonita, that employs many people from the group's host community. The essay *Dominican Major Leaguer* can be read prior to a visit the local *pley* (baseball field) and dialogue with Dominican peers about the significance of baseball in contemporary Dominican culture.

Every student will complete an informal independent project on a topic of personal interest. Students will identify their topic by the end of week two, to be determined by week two of the program, and will be given a bit of time during weekday afternoons to explore the topic.

During the final days of the program, leaders will implement re-entry programming. Students will present their independent projects to the group during the last two days of the program. They will be asked to revisit their pre-departure journal entry and comment upon their learning and growth, as well as the goals they originally had for the program. Did they achieve their goals? In hindsight, would they have made different goals? Discussions will focus heavily on understanding and interpreting individual growth and brainstorming ways this will be incorporated into students lives at home.

Staffing Plan

Program administration

Program management for the Dominican Republic will be overseen by one employee in Putney's home office. This person is responsible for maintaining a close and positive relationship with our in-country contacts, coordinating all logistics, budgeting, monitoring, evaluating, and developing the program, training program leadership, and serving as the main contact and resource for program participants and their parents.

Program leadership

Two leaders will be hired for the Dominican Republic program, one male, and one female. Putney will hire a co-leader pair who collectively have experience coordinating service projects, an advanced level of Spanish language, experience studying, living, or traveling in the Dominican Republic, and experience working with high school students. Leading a community service program requires a very dynamic skillset to manage a service project, navigate preexisting town politics, as well as keep their students (and themselves) healthy, happy, and productive.

In country contacts/staff

Putney's main point of contact in the Dominican Republic is Rolando Matos. Rolando used to work as a firefighter, and then in disaster relief, and helped Putney set up their first community service program in the Dominican Republic following a hurricane. He has been working with our groups for the past 16 years, and he, his wife, and their daughters are based in the city of Barahona. Having worked in public service for most of his career, Rolando is very connected to many of the small communities in the region, and facilitates communication with host villages during the year and summer when groups are in-country. During the Spring, Rolando visits host villages and works with town councils to determine projects and secure housing for groups. Rolando truly believes in the power of mutual exchange through community projects, and his ability to clearly articulate the goals of the programs to potential host villages is invaluable to Putney. He is able to develop strong initial relationships for Putney to build upon.

Program Marketing

Putney has a well-established integrated marketing strategy that utilizes digital media, print marketing, social media, paid advertising, recruitment travel, and alumni engagement. For the purposes of this paper, I examined the marketing messaging Putney uses to market community service programs. The general website text on the Community Service landing page (Appendix K) is written in active voice, in a manner that "places" the student in the experience. While I don't think that it's necessary that anything change in this text, I don't think it conveys the potential of the programs. Though the text mentions learning from the experience, it doesn't touch on the act of intentionally executed learning activities or the content a student might learn, and touches very briefly on competencies that might be gained. I would recommend adding a

section of text called “our approach,” written in a voice that is targeted toward the audience of a parent, teacher, or school administrator explaining the programs. This will serve as marketing material mission statement for Putney’s community service programs.

Our Approach

Central to Putney’s approach to international service-learning is a philosophy of reciprocal exchange and a commitment to student learning. Putney collaborates on thoughtfully executed, community-determined projects alongside our hosts. Facilitated discussion and reflection encourage students to think about the larger social, cultural, and political environment, as well as look inward to develop confidence, critical thinking skills, and the desire to be engaged global citizens.

Recruitment and Admissions

Participants will be recruited through several avenues. During the Fall and early Winter, Putney staff will visit high schools around the United States to speak with prospective students, teachers, and administrators. Additionally, as referrals are a very strong source of new enrollment, Putney staff will also travel to different metropolitan areas in the United States to give slideshow presentations at alumni family homes. Dates for these events will be determined in the Fall and published in the catalog and on the website.

Putney will utilize a rolling admissions process, and students will be reviewed and accepted starting in the Fall, and continuing until the program is at capacity. The application will ask students to submit a profile including their interests and extra-curricular activities, a personal statement, and two references from teachers, coaches, or advisors. Students will not be evaluated based on academic performance or test scores, but rather the desire to be involved with the

content and experience of the program (working with a service project, Spanish language, the Dominican Republic, living simply, and engaging in cultural exchange.) References will be asked to speak to the students' attitude and openness, as well as how they interact with peers and their ability to be positive contributors in a small group environment.

Potential Participants

This program will be open to students completing 9th- 12th grades, and students come from schools across the country and beyond. Most Putney students are from the United States, and though Putney welcomes international applicants, it will not engage in any formal recruitment outside of the United States.

Logistics

Managing logistics for a program in the Dominican Republic has its own unique set of challenges. Aside from reservations for three hotels, almost all of the coordination is done once onsite. Putney sends an "early leader" to go to the village a week before the group arrives to make sure all of the details of the project, accommodation, staffing, and transportation are taken care of.

International Transportation. A group flight will be reserved for all students and one leader who will accompany them. As students come from around the country, they will be responsible for getting themselves to the departure airport to connect with the group. The program's early leader will pick up a rental vehicle upon arrival in Santo Domingo. This vehicle will be kept for the duration of the program, and is needed for trips to town for supplies or food, or in the event a student needed to go to the doctor or otherwise. The group will hire a local man who runs a coach bus for all of their in-country transportation to and from their weekend excursions

Meals and Accommodations. When the group is in Santo Domingo, Jarabacoa, Bahia de las Aguilas, and Samará the group will stay in small family run hotels and bed and breakfasts. Breakfast is included with all accommodations, and the group will have the rest of the their meanwhile they are out going to both restaurants and grocery stores. While in their host village, the group will hire two local cooks who, alongside rotating student teams will prepare all meals at the school where the group will live. Program leaders will work with the cooks to come up with a menu and purchase groceries from local producers and a nearby city. While in their host village, the community association has offered the school for accommodation, as the program falls during summer break in the Dominican Republic. The group will bring sleeping bags and pads and sleep in classrooms.

Health & Safety Plan

Putney Student Travel's number one priority is the health, safety, and security of its program participants and leaders. The following structures, standards, policies, and resources have been put into place to ensure organizational and participant preparedness, as well as ability to respond during emergencies and crises (see Appendix D for a comprehensive outline).

People

Putney has been under the leadership of the same family for over 60 years, and has a highly experienced team of directors with 150 years of cumulative experience administrating its programs. Putney seeks out and responds to developments in the field, and incorporates such developments into its policies and best practices, as well as the professional development and training of staff.

Putney enforces stringent standards when hiring group leadership. Leadership candidates must possess the minimum of an undergraduate degree, extensive in-country experience in the

program destination, proficiency in relevant foreign language(s), have prior experience working with middle or high school students, and must possess a first aid and CPR certification. Heavy emphasis is placed on years of experience, and returning leaders are given priority in the hiring process.

Structures

Putney has a comprehensive Crisis Management Plan available upon request by partner schools and organizations. While completely re-writing this plan is beyond the scope and goals of this program design, I suggest restructuring this plan to reflect current trends in risk management, and provide an outline for emergency situations for which protocols should be developed (see Appendix E). Putney possesses extensive broad-base liability insurance that covers all programs worldwide. Putney also enrolls all students and leaders in non-European destinations in SOS International, which provides emergency medical and evacuation services. All students are required to submit a health history questionnaire signed by their healthcare provider, outlining their medical history, currently treated conditions, and medications. As the majority of participants are under 18, their parents must sign a Permission for Emergency Treatment form so program leaders may act as the students' legal guardian in emergency situations.

Destinations

Putney follows U.S. State Department and Centers for Disease Control recommendations, and makes conservative choices with regard to program destinations. In addition to these internationally recognized authorities, Putney also remains in close communication with trusted in-country contacts throughout the year to maintain understanding of the climate of specific cities, towns, and or regions programs visit. Putney maintains and updates local medical

resources for leaders, identifying trusted (English-speaking, when possible) health care providers and specialists such as dentists and psychologists.

Communication Plan

Putney's home office operates a 24-hour emergency phone whenever programs are in country, which all communication from parents and leaders will flow through. All leaders have local cellular phones or satellite phones where necessary, so they can be reached at any time. In an effort to provide proactive information to parents and guardians and reduce the amount of "perceived emergencies," each program maintains a blog that will be updated a minimum of every two to three days.

Region-Specific Health and Safety Considerations

Food and water

It is not uncommon for students from the United States to encounter gastrointestinal issues while traveling to the Dominican Republic. As such, several preventative measures will be taken to promote participant health during the program. Leaders will ensure there is always an ample supply of bottled water at program housing for drinking as well as brushing teeth. Protocols will be developed and implemented alongside kitchen staff with regard to kitchen cleanliness and food preparation. At a minimum, all dishes will be washed with boiled water, and rinsed with either boiled or bottled water. Meals will be planned to exclude the consumption of raw or unpasteurized foods such as salads, peeled fruits and vegetables, raw dairy products, and undercooked meat or fish. It is also suggested to participants on the *Health Considerations* pre-departure document that students take a probiotic prior to the program to promote gastrointestinal health.

Environment

Bahoruco, Dominican Republic has a tropical climate. During July it has an average temperature range of 80-90 degrees Fahrenheit with significant sun exposure. Leaders will emphasize the importance of sunscreen and protective items such as hats, sunglasses and long sleeved shirts, as well as enforce limiting sun exposure during peak hours of 1:00 – 3:00 PM. Significant emphasis will also be placed on hydration to prevent dehydration and heat stroke. During the evening there is a large presence of mosquitoes. Participants are instructed prior to the program to speak with their health care provider regarding anti-malarial medication. In addition to Malaria, Chikungunya and Zika are also mosquito-borne illnesses that are present in the region. Neither virus has a vaccine or known treatment, and as such, preventative measures will need to be taken to limit mosquito exposure. Students will sleep in mosquito nets at night and be provided with bug repellent, as well as encouraged to limit bare skin during evenings. Bahoruco is situated on the coast of the Dominican Republic, and our group will be in very close proximity to the beach. Popular with local surfers, much of this coastline has strong currents, big waves, and dangerous rip tides. Protocols are established surrounding swimming to promote water safety. Swimming is only permitted in the presence of a group leader, and when in the water students must be in groups of at least two. Group leadership will utilize trusted local expertise regarding tides and currents, and will prohibit swimming when necessary. Parents and students are asked to address swimming ability on Putney's health history questionnaire, and leaders will conduct a swim test in the beginning of the program to have a better understanding of individual abilities.

Budget and Budget Notes

The following budget represents figures for program delivery. There is a separate budget used to set the program tuition that includes administrative overhead costs such as liability insurance,

enrollment in international SOS for all program participants, home office staff salaries, recruitment and marketing costs, leader training held in Vermont, etc.

Program Expenses

Transportation. The group has a pre-paid rental vehicle for the duration of the program. Additional money is budgeted for bus transportation for gas, airport transfers, and weekend excursions, which leaders coordinate once onsite through their hotels or trusted contacts.

Meals. For days spent in Santo Domingo, Jarabacoa, Bahia de las Aguilas, and Samará there is money budgeted for the group to take meals at their accommodations and restaurants, as well as purchase groceries for picnics and snacks. For time spent in the village, money is budgeted for the group to hire two local cooks who, alongside rotating student teams will prepare all meals at the school where the group lives. Additional money is budgeted for the purchase of extra lunch food for locals who are working on the project with the group.

Accommodations. The group has pre-paid accommodation at small family run hotels and bed and breakfasts while in Santo Domingo, Jarabacoa, and Samará, and there is money budgeted for the camping fee to be paid during the excursion to Bahia de las Aguilas. While in the host village, the community association arranges for the group to use the school for accommodation, as the program falls during summer break in the Dominican Republic. The group will bring sleeping bags and pads and sleep in classrooms, so there will be no cost associated with the school accommodations.

Service Project. Money budgeted for the purchase of supplies, such as construction materials, classroom materials, plant starters, and incidental costs incurred to complete the service project(s). There is also money budgeted to hire a *maestro de obras* or project foreman,

Running Head: Reframing Service-Learning

who works with the early leader to have the project set up for the group, as well as direct the group and break the project into tasks that the unskilled labor can complete.

Community Service Dominican Republic 2016 Leader Budget								
Early Leader Start Date	6/26/2016	# Students	16	Nights in Santo Domingo	3			
Program Start Date	7/2/2016	# Leaders	2	Nights in Barahona	21			
Program End Date	7/31/2016	Total Participants	18	Nights in Jarabacoa	2			
Group Airfare	\$550			Nights in Bahía de las aguilas	1			
		Exchange Rate (RD\$ = USD\$)	0.022	Nights in Samaná	2			
		Tuition	\$6,790					
				Total Nights In-Country	29			
Line Item Description	Unit Cost	Unit Measure (Per Person, Per Day, Per Person/Day)	# of Units	Total Proj. Cost Local	Total Proj. Cost USD	Actual Cost Local	Actual Cost USD	Comments
Structural Expenses								
Leader Airfare	\$550	per leader	2		\$1,100		\$0	
Leader Salary	\$50	per leader per day	66		\$3,300		\$0	
Prepaid Program Expenses								
Car Rental	RD\$46,000.00	per program	1	RD\$46,000.00	\$1,012		\$0	
Santo Domingo Accommodations	RD\$1,150.00	per person per day	54	RD\$62,100.00	\$1,366		\$0	
Barahona Accommodations	RD\$0.00	per student per day	336	RD\$0.00	\$0		\$0	
Jarabacoa Accommodations	RD\$1,400.00	per leader per day	4	RD\$5,600.00	\$123		\$0	
Bahia de las Aguilas Accomodations	RD\$7,000.00	per person per day	18	RD\$126,000.00	\$2,772		\$0	
Samaná Accommodations	RD\$1,840.00	per person per day	36	RD\$66,240.00	\$1,457		\$0	
Leader Budget Program Expenses								
Early Leader Expenses	RD\$9,000.00	per program	1	RD\$9,000.00	\$198		\$0	
Non-Prepaid Food	RD\$600.00	per person per day	522	RD\$313,200.00	\$6,890		\$0	
Activities/Entertainment	RD\$7,000.00	per person	18	RD\$126,000.00	\$2,772		\$0	
Maestro de obras salary	RD\$10,000.00	per program	1	RD\$10,000.00	\$220		\$0	
Gas + non-prepaid transport	RD\$46,000.00	per program	1	RD\$46,000.00	\$1,012		\$0	
Salary for cooks	RD\$12,000.00	per program	1	RD\$12,000.00	\$264		\$0	
Supplies for project	RD\$46,000.00	per program	1	RD\$46,000.00	\$1,012		\$0	
Miscellaneous	RD\$23,000.00	per program	1	RD\$23,000.00	\$506		\$0	
Emergency	RD\$23,000.00	per program	1	RD\$23,000.00	\$506		\$0	
				Projected	Actual			
Total Program Costs				\$24,511	\$0			

Evaluation Plan

This program will implement a multi-pronged evaluation strategy that will be implemented before, during, and after the program. The evaluation matrices found in Appendix J provide indicators and request specific documentation for both the program and participant objectives. The documentation required in the matrices has largely not been recorded in the past,

and will provide a rich set of qualitative and quantitative information from multiple stakeholders (leaders, students, in-country contacts, and office staff).

The Student Learning Rubric found in Appendix I categorically outlines student skills, knowledge, and abilities linked to international service-learning that are to be developed throughout the duration of the program. The contents of this rubric informed the creation of the student goal and objectives, and as such are linked directly to the student evaluation matrix. In addition to the documentation requested in the matrix, leaders will complete the rubric to provide commentary on individual students at the beginning, middle, and end of the program. The rubric was also used to inspire the suggested guided discussions and journal prompts in the Facilitation Resource Guide (Appendix C), and will be supported by the curriculum's learning activities.

Leader Evaluations

Evaluative material from leaders is collected in several ways. During the program, leader teams keep a daily journal where they track everything from daily activities, to student issues and successes, to suggestions for future programs. At the conclusion of the program, leaders are asked to distill some of what they wrote into a program summary highlighting successes, challenges, and any changes they would recommend. Post-program, leaders are asked to evaluate their co-leader and themselves. Once this data is collected, our hiring team has individual calls with leaders to give and receive feedback from their co-leader and their students' evaluations.

Student Evaluations

Student evaluations, collected electronically once students have returned home, have been re-written to be linked directly with the clearly established Goals and Objectives laid out earlier in this paper. The way the evaluations were worded needed to be reframed to encourage deeper post program reflection from students regarding their learning. Some of the qualitative

questions on our past evaluations solicit negative judgments. According to Engle, such questions inadvertently fix the student's memories of the abroad experience in unproductive ways (p. 4). Students sometimes label challenges they encountered as 'difficult' or 'annoying' when in actuality, they were moments of learning and growth. Just as a skilled facilitator would do with students in-country during reflective activities, we now use framed questioning to drive students to reflect upon their growth. For example, instead of asking students "*What were some challenges you faced during the program?*" we now ask, "*Part of an experience abroad is being outside of your comfort zone and encountering challenging situations. What were some personally challenging situations that you learned from?*" Not only will this be positive for students, but it will also improve the quality and functionality of the data we get back.

Conclusions

It is important, at this juncture, to acknowledge some of the limitations of this program design. While leading any Putney program is a challenging role, community service leaders have a particularly complex set of responsibilities. Managing in-country logistics and budgets, navigating the group's relationship with its host village, overseeing multiple ongoing projects, and managing student health and group happiness, all while effectively helping students navigate an intense intercultural experience is a very big job. This is true of the program in the Dominican Republic as well as any other destination. The level of commitment to curricular delivery and documentation presented in this paper is perhaps unrealistic with the current staffing structure. Typically groups have fourteen to sixteen participants and two leaders. To implement this program design effectively, it would be necessary to add an additional leader, which of course is not an insignificant cost, but not out of the question.

As leaders are contracted to work for just the length of the program, as well as attend an orientation in Vermont about a month before the program, providing follow-up reentry programming for students would be challenging to facilitate. Many leaders are enrolled in graduate programs, are educators during the school year, are transitioning from school to work or vice versa, and would likely be hesitant to commit themselves to post-program duties. The resources it would require to have home office staff manage post-program reentry programming for such a large number of programs are not available. Recommended future development would include the design of an alumni network that is partially self-sustaining with the help of smaller commitments from former students and leaders on a volunteer basis.

To better understand the scope of human resources needed for implementation, this design for the Dominican Republic should be piloted in 2017, after which it can be evaluated, amended, and country-specific content can be developed for other locations. Limitations aside, this capstone paper has identified through the voices of our onsite staff, the need for and desire to implement such a curriculum. Even if not fully implemented to the extent described, the proposed curriculum would offer a foundation from which to significantly improve the quality and consistency of learning on Putney's community service programs. Additionally, it provides a clearer understanding of what specific curricular delivery needs to happen to meet student-learning goals. In this regard, it can serve as a foundation for the Putney office staff to identify areas to enhance their training for community service leaders.

It is my hope and belief that engaging students in deeper, targeted critical thought and reflective practice will support the mission and vision of Putney's community service programs to provide impactful and thoughtfully executed reciprocal exchange.

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Appendices

Appendix A: Interview Questions

1. How long has Putney been running community service programs?
2. What was the impetus for their creation?
3. What was the evolution of their popularity?
4. Have students always had the same goals for participating in these programs? If not, how have their goals changed?
5. Have parents always had the same motivation for sending their children on these programs? If not, how have their motivations changed?
6. As an organization, have we changed the way we market and talk about these programs? If so, how?
7. What are the goals of these programs (either stated or unstated by our organization?)
8. What would you hope a student would leave a community service program having learned and/or experienced?
9. What specialized training do you provide for leaders leading community service programs? Has this training changed over time?
10. Why do community service villages want to host our groups?
11. Are these motivations the same as they have always been?
12. How would you articulate the companies goals for its' service learning programs?

Appendix B: Survey Monkey Assessment

1. Specify whether you led a Global Awareness in Action or a Community Service Program.
2. After leader orientation, did you generally feel prepared to lead the community service aspect of your program? If not, what specifically did you feel unprepared for?
3. Toward the end of the program, did you feel that your students could clearly articulate their experience?
4. If not, what did they have trouble talking about?
5. Were your students eager to process their experience as a group during the trip?
6. Did your group discuss any of the following subjects? If so, in what detail and context? Please note any that you did or would feel uncomfortable leading a discussion in.

-The purpose and goals of international service-learning? (From personal, group, and/or universal perspectives)

-The groups' relationship with and/or impact on the host community?

-Privilege & Power?

-Cultural differences?

-Ethnocentrism?

-Globalization and/or Global citizenship?

7. Were there any other topics of conversation that came up during your program that you found difficult to talk with students about?
8. Did you feel that all of your students had some level of learning and/or personal growth from the experience? If not, what was prohibitive?

Appendix C: Facilitation Resource Guide

Putney Student Travel Service-Learning Reflection and Facilitation Resources

*“We do not learn from experience...we learn from reflecting on
experience.” – John Dewey*



Table of Contents

Introduction

Mission & program goals

Structuring your course

Facilitation Resources

Foundations of Facilitation

Experiential learning cycle

Models of reflection

Reflection activities and formats for discussion

Cultural Learning

Activities to set the context for cultural learning

Introduction

Mission

Central to Putney's approach to international service-learning is a philosophy of reciprocal exchange and a commitment to student learning. Putney collaborates on thoughtfully executed, community-determined projects alongside our hosts. Facilitated discussion and reflection encourage students to think about the larger social, cultural, and political environment, as well as look inward to develop confidence, critical thinking skills, and the desire to be engaged global citizens.

Program Goal and Objectives

Goal. Using a service project as the central catalyst for reciprocal cultural exchange, this program will promote enduring perspective transformation, cultural learning, and development of 'humane values' in participants.

Objectives. This program will:

- Provide a format for reciprocal cultural exchange with a community in Barahona
- Result in the completion of a locally determined project benefiting our host community
- Provide a replicable learning model for all Putney Student Travel Community Service programs
- Provide participants with reentry programming and opportunities for engagement after the completion of the program

Participant Goal and Objectives

Goal. While completing a service project with a community in Barahona, students will analyze their own beliefs, values, and identities pertaining to development, service, and global engagement while learning about the culture and values of others.

Objectives. During the course of the program, participants will:

- Demonstrate increased intercultural competence.
- Demonstrate a continued interest in civic engagement.
- Demonstrate an increased knowledge of the culture of their host community.
- Demonstrate ability to think critically and reflectively about themselves and their experiences.
- Identify future applications of their learning.

Structuring Your Course

When planning out your program, you will need to build in space for structured learning activities. Create a detailed plan now, but remember that you will need to remain flexible. You might find that your group is quieter and prefers writing to lengthy discussions, or vice versa, and amend your plan. Try to maximize any assignments before the program by making them directly relevant to what you will cover in the orientation. Here is a suggested breakdown for the amounts of different learning activities to include. Guided discussions should be held daily. These should be informed by both suggested processing questions in this guide, as well as the student-learning rubric. Two readings will be assigned in the pre-departure phase, and one reading, paired with a site visit, should be assigned per week of the program. Prompts for individual journals should best be given once pre-departure, and two times per week for the duration of the program. Lastly, every student will complete one independent project – topic to be determined by week two of the program, and all shared the final two days of the program.

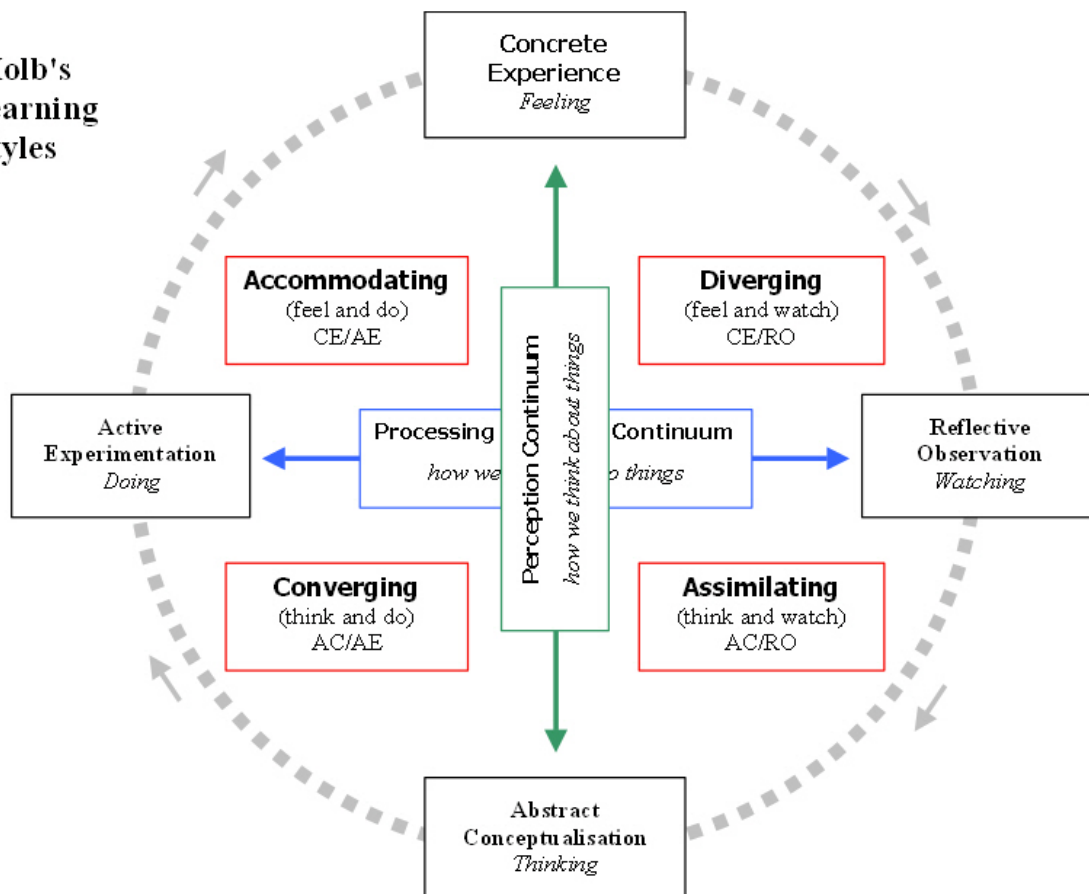
Facilitation Resources

Foundations of Facilitation

- Take note during the service project of how people are interacting with each other and mentally note attitudes, comments, and situations (good or bad). If appropriate, include these observations within your reflection.
- Think beforehand about who will be involved in the service project and decide what it will look like. Will reflection be in small groups, a large group, or individual?
- Have a plan. It's okay if you refer to questions or activity instructions that you've brought along. Unless you've facilitated reflection many times, "winging it" can lead to a frustrating experience.
- Gently encourage everyone to contribute to the reflection, but be respectful of those who choose to be quiet.
- Be sure to schedule time for reflection. Reflection is often cut because time runs out, but this can leave volunteers frustrated if they haven't had a chance to talk about their experience.
- Silence is okay. If you pose a question to the group and no one answers, don't worry. Often we don't give people enough time to process their thoughts.
- Find a place away from the service site to do your reflection. Your group should have some privacy where participants can feel comfortable disclosing thoughts without having others overhear.
- Have a positive attitude about reflection. If you groan every time the word "reflection" is mentioned, your group will soon be groaning, too. Some people mistakenly associate reflection with "touchy-feely" time, which is doesn't have to be if you don't want it to be. Reflection can be a time of where people talk about what surprised them, what they learned, how an issue impacts a community, etc. Reflection is what you make it (and if you don't end with a group hug, that's quite alright).
- If a member of your group seems particularly affected by your experience, do some follow up. Assess the situation and decide if a professional staff member needs to be included.
- Mix up your methods! Using different reflection activities instead of sticking the same tried and true every time.
- Empower participants; do not force your own agenda on them. Go with the flow and be flexible.
- Let participants know why they are reflecting. Talk about the value of reflective practice.

Experiential Learning Cycle

**Kolb's
learning
styles**



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Models of Reflection

What? So What? Now What?

This structure is a commonly used discussion starter that forms an overview of the experience using the three questions: What? So What? Now What?

What?

- Is descriptive
- Deals with facts, what happened, with whom

- Substance of group interaction
- Examples of "what" questions:

- What did I experience today?
- What did I see?
- What did I feel?

So What?

- Shifts from descriptive to interpretive
- Meaning of experience for each participant
- Feelings involved, lessons learned
- Why?

Examples of "so what" questions:

- What has this meant to me?
- What impact does this have on me? On the community? Nation?
- How will this change me?

Now What?

- Contextual-seeing this situation's place in the big picture
- Applying lessons learned/insights gained to new situations
- Setting future goals, creating an action plan

Examples of "now what" questions:

- What is the next step in dealing with this issue?
- What changes can I make in my life to make an impact?
- Is there something larger I can begin to do?
- Are there others that can help me in my efforts?

Mirror – Microscope – Binoculars

Mirror (a clear reflection of yourself)

- Who am I?
- What are my values?
- Do I have more/less understanding or empathy than I did before volunteering?
- In what ways, if any, has your sense of self, your values, your sense of “community,” your willingness to serve others, and your self-confidence/self esteem been impacted or altered through this experience?
- Have your motivations for volunteering changed? In what ways?
- How has this experience challenged stereotypes or prejudices you have/had?

- Any realizations, insights, or especially strong lessons learned or half-glimpsed?
- Will these experiences change the way you act or think in the future?
- Have you challenged yourself, your ideals, your philosophies, our concept of life or the way you live?

Microscope (makes the small experience large)

- What happened? Describe your experience.
- What have you learned about this situation if you were in charge?
- Was there a moment of failure, success, indecision, doubt, humor, frustration, happiness and sadness? Describe it.
- Do you feel your actions had any impact? What more needs to be done?
- Has learning through experience taught you more, less or the same as learning in the classroom? In what ways?

Binoculars (makes what appears distant, appear closer)

- From your service experience, are you able to identify any underlying or overarching issues, which influence the problem?
- What could be done to change the situation?
- How will this alter your future behaviors, attitudes, and career?
- How is the issue or agency you are serving impacted by what is going on in the larger political/social sphere?
- What does the future hold? What can be done?

Reflection Activities/Formats for Discussion

Prompts for guided discussion and journal entries

1. Ask students open-ended questions about their experiences. This will help to engage the student in the reflection and processing of an international experience.
2. Help students realize the experiences they had and the potential impact on their futures. Discuss how they can use what they learned from their experiences to help accomplish their future life and career goals.
3. Map out concrete goals for the continuing development of the students as global citizens. Together devise a plan for readjustment and continuation of their journeys toward their life goals.

Questions to Ask Before Service:

1. Why did you choose to participate in this service opportunity?
2. What are some of your expectation of this service project?
3. What are you expecting the site to look like?
4. What are you most looking forward to?
5. What do think will be the hardest aspect of the service project?
6. Do you have any personal goals for the service project?
7. Is there anything that you are afraid of or concerned about?

Questions to Ask During/After Service:

1. Did any of your expectations change once you arrive at the site?
2. Were you pushed outside of your comfort zone? If so, what was the hardest part about it?
3. Is there anything discouraging about the people you served?
4. Where have you noticed diversity or differences within the team and/or service site?
5. What was most surprising?
6. If you could change one thing about the reality of the area you are serving, what would it be?
7. What is the impact of your actions?
8. What more still needs to be done?
9. What have you learned about the service site? About the community?
10. What do you see as the immediate and long-term needs of this community/agency?
11. How would your social status change if you were to become part of the culture that you served?
12. Where did you feel challenged?
13. Has there been a situation that has made you more aware of your own cultural upbringing?
14. Has this experience challenged any stereotypes you have?
15. What have you learned by observing and/or listening?
16. How will this experience change the way you act in the future?
17. What lesson would you like to take with you into your classes or future career?
18. What has been the best aspect of this experience?
19. Do you see benefits of doing community work? Why or why not?
20. Has your view of the population with whom you have been working changed? How?
21. How has the environment and social conditions affected the people at your site?
22. What institutional structures are in place at your site or in the community? How do they affect the people you work with?
23. Has the experience affected your worldview? How?
24. Have your career options been expanded by your service experience?
25. Why does the organization you are working for exist?
26. Did anything about your community involvement surprise you? If so, what?

27. What did you do that seemed to be effective or ineffective in the community?
28. How does your understanding of the community change as a result of your participation in this project?
29. How can you continue your involvement with this group or social issue?
30. How can you educate others or raise awareness about this group or social issue?
31. What are the most difficult or satisfying parts of your work? Why?
32. Talk about any disappointments or successes of your project. What did you learn from it?
33. During your community work experience, have you dealt with being an "outsider" at your site? How does being an "outsider" differ from being an "insider"?
34. How are your values expressed through your community work?
35. What sorts of things make you feel uncomfortable when you are working in the community? Why?
36. Complete this sentence: Because of my service-learning, I am....

The following are activities that can be used for group reflection and discussion. While these can be used at any point during the program, they could be particularly useful to differentiate instruction for different learning styles, and toward the beginning of the program as participants and leaders are still getting to know each other.

Dark/Light

After the event, have all of the participants sit in a circle with lit candles. The facilitator shares a dark part (of feeling) of (about) the experience and blows his/her candle out. The next person shares until the room is dark. The facilitator lights his/her candle and shares a happy moment of the experience. S/he lights the candle of the person sitting next to him/her with his/her candle. Slowly the room becomes light.

Photo Essay

Students use photographs to reflect on their service experience and can weave a main theme or concept to actual photo documents. These projects are also excellent ones to share with the campus community, the service sites, for year-end collaborations, or college and other local publications.

Team Journal

Use a team journal to promote interaction between team members on project related issues and to introduce students to different perspectives on the project. Students can take turns recording shared and individual experiences, reactions, and observations, and responses to each other's entries.

Emotional Go-Around

Participants are asked to show with a word, their body, or a facial expression how they feel right at the moment. Let people show their reaction, one at a time, and then have participants explain

their reaction. This activity can give the facilitator a sense of the group mood and gives the participants a chance to express how they feel at that moment.

Group Banners

Using large pieces of banner paper and markers, ask students to get into pairs and depict their experiences using a combination of words and pictures. Give them about 10-15 minutes. When completed ask each pair to share their banner with the whole group. Use their banners as a jumping off point for processing the experience.

Letters to Self

Have participants write a letter to themselves right after they complete their service project (you may provide some reflective questions or a "form" for them to complete). Ask them to seal their letters in envelopes and address them to themselves. The facilitator can mail the letter to participants a few weeks later.

Community Map

Use the backside of a child's puzzle (number of pieces will vary). Hand out the pieces to the members of the group. Individuals write on the pieces something that s/he has learned or felt. Reassemble the puzzle having each participant share something about what s/he wrote.

Community Web

Have participants form a circle. Ask the group a question such as "What was the most surprising thing that you learned today?" Ask for a volunteer to begin. The person will be given a ball of yarn. After they answer the question, they toss the yarn to another person in the circle. The second person answers the same question. This continues until everyone has had a chance to answer. The result will be a yarn web. The facilitator can then ask the question about the connectedness of the day, bring up the idea of being a part of a community, what happens if we don't contribute (ask someone to drop their string...web slackens) and so on.

Concentric Circles

Have participants form two equal circles, one inside the other. The inner circle turns to face the outer circle so that everyone is facing a partner. The facilitator asks a question or poses an unfinished statement to the group. Partners introduce themselves and each person takes a minute to answer the question or complete the statement and explain his or her opinion about it. After the partners have responded, have one circle rotate so that everyone has a new partner. The facilitator can ask a new question, pose a new unfinished statement, or use the original. After several partner changes, the facilitator can gather the group for a larger general discussion.

Fishbowl

Ask participants to write "a-ha" moments, challenges, strengths, etc. on index cards and fold them in half. Form a circle and have participants throw their cards into the center. Each participant retrieves another's card, reads the info, and reflects on it. Participants can share whose

card is whose if they feel comfortable.

A variation on "Fishbowl" is to have the facilitator have pre-made index cards with reflection questions to put in the middle of the circle. Each participant retrieves a card and answers it, inviting others to share their responses as well.

Fishbowl Discussion

- Create a large circle of chairs with a smaller circle of chairs within.
- A topic is presented for discussion/reflection.
- Those who are interested in discussing move from the outer to the inner circle.
- Those who remain on the outside are observers.

Using Metaphors

- Encourage discussion by posting an inquisitive metaphor on newsprint.
- For example: In what way is serving the community like baking a cake?
- Facilitate discussion.

Yes/No/Sometimes/Not sure

- Post the above words/phrases on the wall in different sections of a room.
- Ask questions, such as: Serving the community is important for all people.
- Have students passively answer the questions by walking to the appropriate section.

Circle in a Circle

- Create two circles of chairs, equal size, one inside the other, the chairs facing each other.
- Have students sit, each facing another student.
- Ask a question, such as: What did you learn from this experience?
- Have the students share their answer with the person across from them.
- After they have finished sharing thoughts on that question have the students in the inner circle, shift to the right by one seat.
- Continue with the next question.

Tree Reflection

- Have each participants draw a tree on a sheet of paper.
- Have them label the roots as the values, people, beliefs that influence them,
- The bark as issues/causes they are passionate about, and the branches as steps they will take to act on these passions or address the needs they identified.
- Discuss.

Free Associations

The best facilitators are those who do not consider themselves to possess the "expertise" but work cooperatively with the expertise and experiences of the participants. A Free Association is a simple technique that quickly draws on, and captures, the true expertise of the group. This method of facilitating simply asks the participants to freely associate answers to certain questions. For example: "Generate twenty solutions to apathy on campus;" "List/brainstorm what is empowerment;" and "what do we know about Marxism?" All of these questions used in a Free Association will enable the facilitator to quickly chart responses from the group and gain a sense of the levels of sophistication and the "teachers" hidden with the group. (see also **Hoshim Brainstorming**.)

Hoshim Brainstorming

This technique is a variation of the Free Association technique. However, the Hoshim Technique asks participants to list answers, solutions, ideas, or opinions on "Post-it notes" or other stickies. For example, a facilitator that is leading a conflict resolution workshop may ask for participants to generate ten responses to low conflict, medium conflict, and high conflict issues on Post-It notes. Similar to a free association, the Post-It notes are then placed on the wall. The entire group then has a large gallery exhibit walk-through of all the notes in which they can review the responses to conflict. The Hoshim Technique tends to be an effective tool for assisting groups that are not open to discussion or are stuck on a particular issue.

Describe, Interpret, Evaluate (from Wilmes, Scott & Rice created by Lillian Roybal Rose)

Select pictures from magazines (helpful to select on that may draw stereotypes with captions that would counteract stereotypes) to hand around the room. Captions should be removed or concealed. Ask participants to individually examine the pictures and "describe what they see." As a group, ask participants to describe what they saw. The facilitator should tabulate responses in three columns at the front (as a description, interpretation, or evaluation) without explanation to the participants. Process the exercise by describing what the facilitator was recording, distinguishing between description, interpretation and evaluation. Discuss the role of assumptions and stereotyping in the exercise. How did the group description exaggerate or modify individual perceptions? End by sharing the caption from the picture. Variation: ask several participants to be blindfolded and paired with partners who describe the pictures to them. Ask for descriptions from the blindfolded participants first in the processing. Did getting the information second hand contribute to distortion? Why or why not?

Force Field Analysis

In every organization, work environment, family, or community, there exists a natural tendency (a force field) which acts to keep the situation from changing. A force field represent posers that are proposing change and those that are working towards change. In essence, those forces want

to keep the issue at an equilibrium.

A simple Force Field Analysis lists pros and cons on a chart. For example, forces that are keeping children in poverty may be: lack of education, inadequate health care, poor nutrition, violence in homes. On the other side of the Force Field are forces that are helping to get people out of poverty: social workers, loving fathers, school nutrition programs, etc. Chart both on the wall and discuss what issues the group is capable of changing. How can the group break the forces that are working towards equilibrium?

A Force Field Analysis (pro and con chart) can be used for any problem. Examples included: What forces are keeping you interested in this training? What forces are keeping our service program from expanding? What forces are preventing women from being leaders in our program? Once the pros and cons are charted, the dynamics and tension in groups often begin to dissipate. This is an excellent tool for getting groups to think about strategies for making small and large commitments to change.

Human Continuum

This debriefing uses physical participant movement and placement to process individually as compared with the group. Ask a question that has a scale or “continuum” and then ask participants to physically represent their response by placing themselves in the continuum. For example, the facilitator might say, “this side of the room is ‘learned very much’ and this side of the room is ‘learned very little’, put yourself on the continuum. Or, this side of the room represents disagree (1) and this side of the room represents agree (10); place yourself on the continuum.

Visualization

Take your students on an imaginary tour of their experience. Ask participants to find a comfortable position (lay on the floor, rest your head on the table, lounge in a chair) and close eyes. Play relaxing music at a low volume. Ask participants to become aware of their breathing, ask them to leave their present thoughts and clear their minds. Once the participants appear to have relaxed, ask them to begin remembering their service experience. To assist them in remembering their experience mention common events, allow participants to remember how they felt before they did their experience, what their expectations were, what happened in their preparation, how they felt during their service experience. To stimulate their thinking you might mention some of what you remembered. Slowly bring them back to the present. Ask them to become aware of their surroundings, again concentrating on their breathing, and open their eyes when they are ready. Ensure that a quiet tone is maintained. Continue to play music, and ask participants to share their recollections with another person and finally have people make comments to the whole group.

All Tied Up

Have the group stand in a circle. Holding the end of a ball of string, hand the ball off to a participant. Ask them to reflect on a particular question (e.g. what was something new you learned today?). Once they have answered the question ask them to hold onto their piece of the

string and to pass the ball onto someone else. Continue the process until everyone has reflected on the question, and has a section of string in their hands. When completed, you should have something that looks like a web. When they are all done talking, make some points about the interconnectedness of people, how they are all part of the solution, for if one person had not contributed to their service projects the outcome would've been different, etc.

The Ball Game (from Wilmes, Scott & Rice, created by Juan Moreno)

Participants are asked to form a circle. The facilitator has a ball and a stop watch. Participants are told the rules to this game: the game begins and ends with the facilitator; each person must touch the ball only once; you must remember the order of who has the ball before you and who you give the ball to; these are the only rules of the game. The facilitator throws the ball to someone in the group who then throws it to someone else, etc., until the last person throws it back to you, the facilitator. The facilitator or timer tells the group how long the process took. (Participants were not previously informed it would be timed.) Instruct the group to cut their time in half. Repeat the process until the group cuts their time down to 3 seconds. Typically it will take the group several tries to refine their strategies (e.g., standing next to people who pass them the ball, asking the facilitator to play an active role in moving the ball). The facilitator should not answer questions except to say there are only the four rules that s/he gave at the beginning of the game. Process how the group could complete the task in 3 seconds when it took ____ minutes the first time. What helped you reach the goal? What hindered you? How did you look at the problem in new ways? What does this tell us about human nature? Did anyone suggest you do it in less time than the facilitator suggested? Who or why not? This activity takes approximately 20 minutes for group of about 25 people.

Quotes Exercise

Quotes can be a useful way to initiate reflection because there is an ample supply of them, they are often brief yet inspiring, and they can sometimes be interpreted in multiple ways. Facilitators need not limit quotes to those that represent the popular view or the view supported by the group, but can offer a mixture of quotes that represent several viewpoints, or one that has multiple interpretations. Participants should be challenged to consider the other meanings the quotes may have to different individuals. Participants can also be invited to share personal quotes, taken from their own journal entries or their other written work.

Facilitators may want to make the reading of quotes a group activity by filling a hat with strips of paper containing different quotes. Each participant draws a strip of paper and reads the quote to him/herself. Participants take turns reading their quote out loud, explaining what they think it means, and discussing how it might pertain to the service project at hand. The following quotes can be used in this manner.

"If we do not act, we shall surely be dragged down the long, dark and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight." -- Dr. Martin Luther King, Jr., Minister, Civil Rights Leader

"A different world cannot be built by indifferent people." -- Horace Mann, Philosopher

"I believe that the serving and being served are reciprocal and that one cannot really be one without the other." -- Robert Greenleaf, Educator and Writer

"Never doubt that a small group of thoughtful, committed citizens can change the world: indeed, it's the only thing that ever has." -- Margaret Mead, Anthropologist

"If you have come to help me you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together." -- An Aboriginal Australian woman

Chuck Lathrop in **A Gentle Presence**...shared this story about an Appalachian woman who had the 'good fortune' of having a new house built by well intentioned volunteers to replace her old dwelling:

"As the [original] structure was being burned the woman came out on the porch of her new place and said, 'You know, you may have built me a new house, but you're burning down my home.' In response, Lathrop asks, 'Are we listening? Are we learning anything, or are we too busy teaching?'" -- Chuck Lathrop as quoted in Baker, "Are we Providing a Service?"

"With this new paradigm [where service-learning is integral to the mission and practice of higher education]...we would see students not as empty vessels to be filled with knowledge but as active learners who build meaning through context. We would see the campus not as an ivory tower, but as a socially engaged institution. We would see community service not as charity, but as reciprocal process with reciprocal benefits. We would see teaching and research not only as the domain of faculty, but also as the work of students and community partners...we would see education not as a value-free venture, but as a directional process cultivating public virtues and meeting public needs." -- Goodwin Liu, Service-Learning Educator

"We don't see things as they are, we see things as we are." -- Cicero, Philosopher

"One of the oldest human needs is having someone to wonder where you are when you don't come home at night." -- Margaret Mead, Anthropologist

"The relatively innocent desire to help is so thinly distinguished from wanting to be the helper. But the latter is capable of all sorts of distortions; wanting to be widely known as the helper, wanting to make some decisions for the helper, wanting to dictate, to paternalize, to manipulate." -- Robert Greenleaf, in Teacher as Servant

"When I help, I am aware of my strength and of others' weaknesses...Fixing is a form of judgement. It implies something is broken and creates a distance, a disconnection. We can only

serve that which we are profoundly connected to.” --Sam Daley-Haris, Director of Results, a social change organization

“That we needed homes, and you gave us Food Stamps, That we needed jobs, and you got us on the Welfare, That our families were sick and you gave us your used clothes, That we need our pride and dignity as human being and you gave us surplus beans.” -- Si Hahn, in How People Get Power: Organizing oppressed communities for action

“Those of us who attempt to act and do things for others or for the world without deepening our own self-understanding, freedom, integrity, and capacity to love, will not have anything to give others. We will communicate to them nothing but the contagion of our own obsessions, our aggressivity, our ego-centered ambitions, our delusions about ends and means.” -- Thomas Merton, Philosopher

“Most Americans have never seen the ignorance, degradation, hunger, sickness, and futility in which many other Americans live...They won't become involved in economic or political change until something bring the seriousness of the situation home to them.” -- Shirley Chisholm, six-term Congresswoman, Presidential Candidate

“Unless you choose to do great things with it, it makes no difference how much you are rewarded, or how much power you have.” -- Oprah Winfrey, Talk Show Host, Actor, Producer

“I change myself, I change the world.” -- Gloria Anzaldua, Writer

“I am not a do-gooder, I am a revolutionary. A revolutionary woman.” -- Jane Fonda, Actor, Activist, Fitness Instructor

“If I do not speak in a language that can be understood there is little chance for a dialogue.” -- bell hooks, Writer and Educator

“I don't want to be someone who enters communities solely to get things done, I want to be part of a sustaining, connected, and interdependent set of communities.” -- Peter Hocking, Brown University, in response to the motto of Corporation for National Service "Getting Things Done"

“I'm looking for a time when women are changing the nature of power versus power changing the nature of women.” -- Bella Abzug, Women's Rights Leader

“Assume that in spite of the ways we have been divided, it is possible to reach through those divisions, to listen to each other well and to change habitual ways of acting which have kept us separated.” -- Dr. Ricky Sherover-Marcuse, Diversity Trainer and Psychologist

“Each of us guards a gate of change that can only be unlocked from the inside. We cannot open the gate of another, either by argument or by emotional appeal.” -- Marily Ferguson, Educator and Writer

"Education is not the filling of a pail but the lighting of a fire." -- William Butler Yeats

"Creativity requires the freedom to consider the "unthinkable alternatives," to doubt the worth of cherished practices." -- John Gardner, Leadership Writer

"We should seek a community of honest differences rather than a community of enforced consensus..." -- Dr. Lloyd Komatsu, Carleton College Convocation Address, 1992

"Indeed, banking education (where the teacher "deposits" knowledge into the student and then makes "withdrawals" in the form of tests and quizzes and methodical questioning) contains a powerful hidden curriculum that teaches students that the world is hierarchical, that the powerful are often arbitrary and insensitive, that they must learn their place in the hierarchy because there is no alternative to either controlling or being controlled. Banking education cultivates passivity, conformity, obedience, acquiescence, and unquestioning acceptance of authority. It makes objects out of students, it dehumanizes, it denies students' experiences and voices, it stifles creativity, it dis-empowers. It tells our children that there is something wrong with them; that they, rather than their schools and society, need fixing." -- S. Kreisberg, Transforming Power: Domination, empowerment, and education

"I believe we should fight for the unrealistic, rather than defend the unacceptable." -- Bill Shore, Founder of Share our Strength, a hunger organization

"Everything has changed except for our way of thinking." -- Albert Einstein, Physicist

"All of our destinies are interviewed." -- Carrie Thornhill, Washington, DC community development advocate

"Each new hour holds new chances . For new beginnings . Do not be wedded forever . To fear, yoked eternally . To brutishness. The horizon leans forward, offering you space to place new steps of change."

Maya Angelou, excerpted from "On the Pulse of the Morning"

Cultural Learning

Activities to set the context for cultural learning

UNPACK YOUR CULTURAL BAGGAGE

Purpose: This activity is best conducted as a pre-orientation exercise prior to visiting another country or different cultural context as part of a service-learning course or program. The primary purpose of the activity is to assist students to become more aware of their worldview, the different aspects of the culture they identify with and how culture affects their beliefs, values, behaviors and sense of self. The exercise should assist students in describing (in a comfortable and safe environment) the meanings they attribute to different aspects of culture that they identify with. The activity should help students better understand dominant norms, values and beliefs in their own culture as well as other cultures – particularly the cultures in the country they are visiting. The activity should provide students with a better understanding of what it feels like to be a minority member of a culture.

The exercise is should assist students in understanding and critically examining the validity of the assumptions they hold about their cultural identity as well as the aspects of other cultures. The exercise should uncover visible and invisible aspects of culture, the complex and contested nature of cultural identity and the marginalization and harm some people experience as members of a minority group. The exercise should also highlight how culture defines who we are, how we understand ourselves (as minority or part of dominant culture) and others and the misperceptions we might have about our own or others' cultural identity and assumptions.

Instructions for students:

1. On the suitcase worksheet, write down 5-10 aspects of your individual culture and identity.
2. Provide examples of visible and invisible aspects of culture and identity for inspiration.
3. Think about how much room each item takes up in the suitcase. To continue with the suitcase metaphor, is the item like:
 - a. a pair of shoes that have very little give
 - b. a bulky sweater that can be squished to accommodate other items
 - c. a bottle of shampoo that can spill get all over everything else in your suitcase
 - d. a pair of underwear--an essential that takes up very little room

- e. a pair of tweezers that you could easily do without or lose in your bag
4. Be prepared to share your suitcase with a partner and/or the group

Instructions for facilitator:

Once the group has had some time to think about their cultural baggage/pie and write a few items in the suitcase, ask for a volunteer to share an item that they wrote down. (Note: To facilitate discussion in reticent groups, you may wish to give the students time to share their suitcases with a partner before the group discussion or model how you define yourself culturally.)

For each item, ask for clarification about the meaning of the item to the individual and the role it plays in the individual's life. (Example: What does it mean to be a Christian, a Southerner, a woman, an African-American, a mother, a patriot, a liberal, etc.)

Another interesting topic for discussion is to identify and consider dominant cultural values, assumptions and norms – visible and invisible – as it relates to the ways in which participants describe their culture and identity. (Example: If an individual identifies themselves as a Southerner, ask what it means to be a Northerner. Or, how does it feel to identify as African American in the US or other countries?) This activity typically gives rise to lively discussion of the values, beliefs and assumptions that underlie aspect of culture. The discussion might also lead to a discussion of power relations among individuals and groups. The instructor/facilitator will need to be particularly sensitive to the group's comfort level, individual's defensiveness and or frustration.

Conclude the activity by brainstorming how one might respond when confronted with values and assumptions that differ from one's own.



The Cultural Iceberg can serve as a good model to be used along with the following stereotype exercise done soon after arrival in country.

Stereotype List

In this activity, the goal is to have participants generate a list of ideas they hold about the community they are entering. Generating the list should be done before travelling and very early in the course before readings and assignments. It can be generated in person in a classroom setting or online – we’ve been successful conducting this assignment either way. Importantly, the group will reflect on the list both at the time it is created and throughout the course. It is especially instructive to return to the list at the end of the course and deconstruct it. This helps participants begin the process of translating the experience home, as they will be communicating with a home community operating under a similar list.

Consider how the dynamic of this activity changes when you include members of the local community and/or community partner staff or local residents. Community members can participate in creating the list about their home community or can create a separate list for the culture of the GSL participants. It is possible to conduct the assignment in a diverse group that includes these stakeholders but be thoughtful about how that will impact what participants share and how community members will feel.

Although it may be upsetting, it is instructive to know that participants think of a community as poor or associate it with a product (“Lucky Charms” and Ireland, Ganja and Jamaica, etc). If you avoid drawing this conversation out, you risk having participants stay connected to their superficial stereotypes and biases without interrogating them. If you avoid having this conversation with the community, you lose an opportunity for meaningful cross-cultural dialogue.

Sample assignment for conducting this assignment online, before traveling:

Please brainstorm a list of words that comes to mind when you think of this place/country/community.

Be free and creative, don’t censor yourself. The idea with this activity is to have a basis of what we were thinking before we experienced the culture. Email your list to the group. Later we will return to our combined list and critique it. We will also use it as a tool to think about how we can explain the complexity of our experience to family and friends whose understanding of this place is likely based on these terms and words.

If conducting the brainstorm online, be sure to schedule time to have a reflective conversation once the group meets (after some trust has been established). Alternatively, the participants could answer reflective questions in a paper or journal assignment.

If the group is together for this activity, the whole activity can occur as one session.

Appendix D: Health and Safety Outline

Standards for Health and Safety

People

- Putney Directors: Over 60 years of leadership by the Shumlin family; 150 years of cumulative experience at Putney among the current staff
- Leadership qualifications: College graduates, average age is 29 with most leaders possessing advanced degrees, extensive experience in destination, well-traveled, work with high school students, relevant expertise, basic medical training, many repeat leaders
- Trusted community partners: Maintaining relationships with our communities throughout the year and over many years
- Student body: selective admissions process
- Professional development and training in best practices – office staff and leaders

Structures

- Broad-base Liability Insurance
- SOS International emergency evacuation coverage in remote areas
- Comprehensive Risk Management Plan
- Optional Trip Cancellation Insurance

Destinations

- Conservative choice of destinations: going beyond State Department and CDC recommendations
- Monitor safety conditions and community health through local contacts throughout the year
- Known local health care providers, English-speaking medical personnel where possible
- Vetted transportation companies
- Vetted host families with local in-country coordinator

Communication

- Leaders' have in-country cell phones, and satellite phones as needed in remote destinations
- 24-hour Emergency Line at Putney offices for parents, administrators, and those in the field
- Group blog and student connectivity throughout program

Required Forms

- Health History Questionnaire
- Permission for Emergency Treatment
- Signed Rules and Guidelines
- Emergency contact of students' parents/guardians

Resources Provided

- Digital Locker with individual log-ins for students, families, and teachers, with single-point access to application, forms, and all digital resources
- Travel Wellness: CDC and other recommendations, including considerations for altitude, etc.
- Destination-specific Information and Travel FAQs
- Pre-departure orientation for students and parents
- Reading lists
- Packing lists
- Travel itineraries
- Visa instructions

Program Policies

- Small groups, maximum 1:8 teacher to student ratio
- Rule of Three: Supervision by leaders, or exploration in designated daytime area in groups of three or more students
- Specific Medical Event Protocol
- Provision and Vetting of professional guides for specialized activities i.e. rock climbing, glacier hiking, etc.
- Swimming protocol
- Required use of helmets, life vests, seat belts, ropes... as necessary
- Prohibition of extreme activities, i.e. hang gliding, bungee jumping, motorized two wheel vehicles, etc.

Appendix E: Outline of Crisis and Emergency Response Plan

Crisis Assessment

In the event of a major crisis, as many of the following indicators as possible will be considered during the initial assessment of situation: health and safety of participants, geographic proximity of the program to the crisis, impact of crisis and quality of life, availability of food, potable water, medical supplies, protection of law and order, target of or basis to the unrest (politically related?), intensity of police and/or military presence in the area of the program.

The following steps will be followed by Putney's home office in cooperation with program leaders in the event of an in-country crisis:

1. Account for health and security of all participants
2. Determine scope of the crisis with local authorities
3. Determine ability to continue program, need to cancel the program, or need for

evacuation

- Protocol for continuing program after/during in-country crisis
- Protocol for cancelling program after/during in-country crisis
- Protocol for evacuating program location after/during in-country crisis

Individual Emergency Situations

Definition of emergency: any situation where a participant's health and/or safety have been compromised. The following protocols have been developed for these individual emergency situations:

Life threatening accident or illness

Hospitalization

Crime against a participant

Arrest of a participant

Missing participant

Sexual assault

Severe emotional distress

Death of a participant

Rules and Guidelines violation

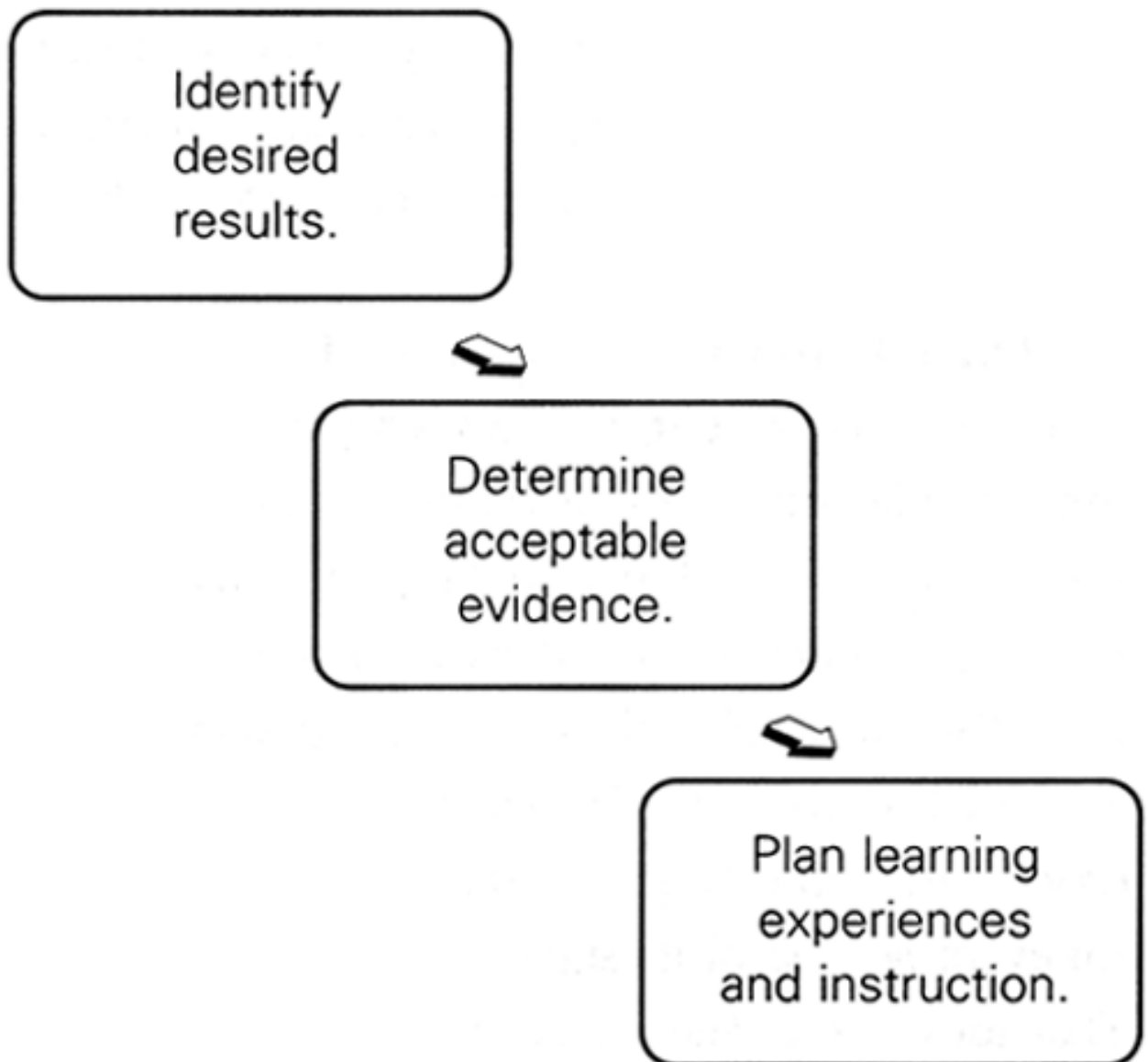
Putney Student Travel's home office will work with program leaders to determine the seriousness of Rules and Guidelines violations. Students and parents receive and sign a copy of

the Rules and Guidelines prior to the program with the intention of setting clear expectations and avoiding situations where Putney needs to consider the dismissal of a participant.

Disciplinary action

Dismissal policy

Appendix F: Backward Design Model



Appendix G: Baxter Magolda's Model of Epistemological Reflection

Guiding Assumptions -

1. Ways of knowing & patterns within them are socially constructed
2. Ways of knowing understood through naturalistic inquiry
3. Fluid use of reasoning patterns
4. Patterns are related to, but not dictated by, gender
5. Student stories are context-bound
6. Ways of knowing are "patterns"

Stage 1: Absolute Knowing - Receiving & mastering knowledge

Stage 2: Transitional Knowing - Interpersonal & impersonal knowing

Stage 3: Independent Knowing - Interindividual & individual

Stage 4: Contextual knowing

Appendix H: Student Learning Rubric

Student Learning Rubric (Adapted from: *Introduction to International Service-Learning: Engaging Students with the World*)

Student Name: _____

Indicators	Beginning	Middle	End	Notes:
Civic responsibility <ul style="list-style-type: none"> • Developing aspirations to volunteer and work for the public good • Deeper understanding of the knowledge base necessary for responsible citizenship • Expanding commitment to multiple communities, including those outside home country • Growing sense of the global dimensions of citizenship • Greater awareness of the impact of one's actions on others, including those outside home country • Rethinking concepts of community, service, and civic engagement by virtue of contrast between home and host country 				
Intercultural competence <ul style="list-style-type: none"> • Growing appreciation of the value of diverse viewpoints • Development of tolerance for ambiguity, uncertainty, perplexity • Enhanced skills of intercultural communication and understanding that can be 				

<p>applied anywhere, including home country</p> <ul style="list-style-type: none"> • Stronger grasp of basic theories, principles, and concepts for understanding a particular way of life • Eagerness for more international contact • Enhanced skills for living and traveling beyond home country • Enhanced ability to work with people from other cultural backgrounds 				
<p>Deep learning about the host country</p> <ul style="list-style-type: none"> • Appreciation for assets of host country, the integrity of its way of life, and the manner in which it approaches its problems • At least some foreign language acquisition • Reflection upon home country and how others see it • Awareness of relationships between home and host country • Reflection upon issues of power, wealth, ethnicity, and class in both host and home country 				
<p>Personal Growth and self-understanding</p> <ul style="list-style-type: none"> • Development of skills of personal reflection and analysis • Enhanced ability to use personal experience for academic learning • Contribution to personal identity formation and self confidence • Contribution to focusing and defining career goals 				

Appendix I: Program Evaluation Matrix

Program Goal: Using a service project as the central catalyst for reciprocal cultural exchange, this program will promote perspective transformation, cultural learning, and development of ‘humane values’ in participants.				
Objective	Indicator	Documentation	Timeline	Responsible Party
Provide a format for reciprocal cultural exchange with a community in Barahona	Leaders able to provide at least 3 examples of “two-way” learning that happened between the group and the community	Leader notes and evaluations	During and post-program	Leaders
	Host community articulates at least 3 examples of “two-way” learning that happened between the group and the community	Debrief with Putney’s in-country contact	Post-program	In-country contact/head office
Result in the completion of a locally determined project benefiting our host community	Service project identified by community and group completes it	Leader notes	Pre and post-program	Leaders
	Host community articulates the need to in-country contact and leaders and express that the project was completed	Debrief with Putney’s in-country contact	Pre and post-program	In-country contact/head office
Provide a replicable learning model for all Putney Student Travel Community Service programs	Learning model implemented on pilot program in 2017 and on all programs in 2018	New leader training carried out/evaluated by leaders Leader notes	Pre-program	Head office staff Leaders
Provide participants with reentry programming and	Recruit at least 5 participants from 2017 to engage in/co-construct	Record of 5 students engaging with alumni network	End of program/post-program	Head office staff/leaders

opportunities for engagement after the completion of the program	Alumni Network Make contact with all participants at least 3 times throughout their year of return to deliver re-entry learning exercises	Emails from head office to participants	Post-program	Head office staff
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Appendix J: Participant Evaluation Matrix

Participant Goal: While completing a service project with a community in Barahona, students will analyze their own beliefs, values, and identities pertaining to development, service, and global engagement while learning about the culture and values of others.				
Objective	Indicator	Documentation	Timeline	Responsible Party
Demonstrate increased intercultural competence.	Students demonstrate intercultural competencies through written, verbal, and active expression.	Cultural inventory taken at beginning and end of program	Program orientation and final day	Leaders & students
		Leader notes documented guided discussions, student participation, and rubric	During & post-program	Leaders
		Student Journal	Throughout program	Students & leaders
Demonstrate a continued interest in civic engagement.	Students identify at least one area in their home community they would like to contribute to upon re-entry	Leader notes from guided discussions/rubric	During & post-program	Leaders
		Student Journal – prompts about service	Middle/end portion of program	Students & leaders
		Student evaluations	Post-program	Students & head office staff
Demonstrate an increased knowledge of the culture of their	Students are able to articulate at least three significant cultural	Student presentation of independent project	End of program	Students & leaders

host community.	differences between their home culture and Dominican culture	Leader notes from guided discussions Student Journal – prompts about cultural learning Student evaluations	During & post-program Beginning, middle, & end portion of program Post-program	Leaders Students & leaders Students & head office staff
Demonstrate ability to think critically and reflectively about themselves and their experiences.	Students demonstrate perspective transformation service through written, verbal, and active expression.	Leader notes from guided discussions /rubric Student Journal – all prompts & free-writing Student evaluations	During & post-program Beginning, middle, & end portion of program Post-program	Leaders Students & leaders Students & head office staff
Identify future applications of their learning.	Students able to articulate at least one way in which their perspective of community service, worldview, social justice issues, or other cultures will impact their future actions	Leader notes from guided discussions /rubric Student Journal – prompts about incorporating learning Student evaluations	During & post-program Middle/end portion of program Post-program	Leaders Students & leaders Students & head office staff

Appendix K: Community Service Website Text

Posted on September 27, 2010 by [Putney Student Travel](#)

Change at the Local

Since the early 1990s, Putney's Community Service programs have collaborated with small, rural communities in Latin America, the Caribbean, Asia, Africa, and Oceania on projects that respond to locally identified needs. Each year, Putney students return from a summer abroad and report that they've learned an important lesson about community service: In working alongside our hosts to improve their communities, we gain as much as we give.

Rise early and work in teams to improve a school or community center, repair housing for a low-income family, run a summer camp for local children, and become immersed in the life of your host community. Choose a two-week, three-week, or four-week program where you work alongside local people, learn new skills, and build friendships across cultural and linguistic boundaries. Contribute to the common good at the grassroots level, broaden your perspectives, and take an essential step toward the goal of making change.

Independent Projects

Design your own independent project to engage in local life. Organize a sporting event, learn to play a traditional instrument, shadow a dairy farmer, or document a day in the life of a local teenager. Make repairs to the goal at the village soccer pitch, interview farmers about the harvest, or organize a mural painting activity with local schoolchildren. With guidance and support from your leaders, tailor your project to your own interests and, at the end of the program present your experiences to your group.

Cultural Connections

On weekends, take overnight excursions from your host community to explore the cultural richness and scenic beauty of the region in which you are based. Learn to surf the smooth Pacific swell in Costa Rica, dance and drum at a chief's birthday in Ghana, ride horseback across the Andean *altiplano*, snorkel with sea lions in the Galápagos Islands, visit a floating village in Vietnam's Ha Long Bay, walk with Maasai warriors across ancestral lands, or trek past monasteries high in the Indian Himalaya.

Your Challenge

To succeed on a Putney Community Service program, you must be willing to work hard, have a sensitivity toward others, be excited to collaborate with your host community, and have the ability to live simply. Upon successful completion of the program, students receive a certificate from Putney recognizing between 30 – 100 hours of community service work, depending on the length of the program and work completed.